WORLD CONGREGATIONALISM

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INTERNATIONAL CONGREGATIONAL COUNCIL

mber, 1959

THE INTERNATIONAL CONGREGATIONAL COUNCIL

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The Congregational Union of Australia and New Zealand (including the State Unions of Australia, the Congregational Union of New Zealand, and the Nauruan Protestant Church)

The Union of Evangelical Congregational Christian Churches of Brazil

The British Guiana Congregational Union

The United Church of Canada

The Congregational Union of England and Wales

The Free Church of Finland

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The Congregational Union of Jamaica

The Dutch Remonstrant Brotherhood

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The Swedish Mission Covenant Church

The Congregational Christian Churches of the United States of America

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The Church of Christ in China

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The Churches and Missions of the American Board of Commissioners for Foreign Missions—in Angola, Ceylon, India, Micronesia, the Near East, Rhodesia and South Africa.

The Churches and Missions of the London Missionary Society—in Hongkong, India, Madagascar, Malaya, Papua, Rhodesia, Southern Africa and the South Seas.

SEPTEMBER, 1959 No. 3

WORLD CONGREGATIONALISM

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Miss DOROTHY J. BIGGS

Miss Dorothy Biggs has been with the International Congregational Council from the beginning—not from 1891, of course, but from 1948, when it was formed into a continuing organisation. She was Dr. Sidney Berry's wonderful choice to work with him at the new task of forging the links of friendship between the scattered Congregational Churches of the world. To all who know the I.C.C.—and especially to me who "inherited" her—it seems almost unthinkable that she will in September be no longer officially with us.

When Miss Edith Rawlings, secretary to the Women's Committee of the Congregational Union of England and Wales, became seriously ill just a year ago, the Union turned to Dorothy to give what help she could for what was hoped would be a period of no more than three months. Unhappily there was no early recovery for Miss Rawlings, and indeed finally no recovery at all, for she died in May of this year. Dorothy continued all this time to take her place.

She did this so superlatively well that it came as a surprise to no one that the Union should ask for her full-time services. She was invited in June to become Woman Executive Secretary on the staff of the Union with a new and enlarged sphere of work, the first such appointment.

I think that it should be known that the attractiveness of this invitation would not of itself have drawn her away from the International Congregational Council, to which she has given so much of herself and which means so much to her. She felt that perhaps the time had come after ten years when changes might be thought to be desirable in the work of the Council, and that she ought to make available the precious gift of her place on the staff.

Dorothy has made her own special contribution to the International Congregational Council in terms of ministerial exchanges, group visits, the Women's and Youth Fellowships, and a large responsibility for the organisation of three Council meetings. But she really has been involved in everything, and has left her mark on everything. She has travelled in the United States and on the Continent of Europe, making countless friends for herself and for the International Congregational Council. Her gifts as a speaker, her boundless energy and complete adaptability made her a perfect ambassador. And I know that Dr. Berry would want to share with me in trying to find the right words of gratitude to her as a colleague, if there could be any pretence of doing this adequately.

Our sense of loss is tempered by the thought that it will be possible for her through her present office to keep in touch with very many in all parts of the world, and maintain the fellowship which is the basis of the service of the International Congregational Council to and through the churches. Thank you, Dorothy!

Ralph F. G. Calder.

We also at this time say "Good-bye and thank you" to Mrs. Pat Watson, who has been one of the office staff since 1950, and leaves now for family reasons. We are most grateful for the devoted and happy service she has given during these years.

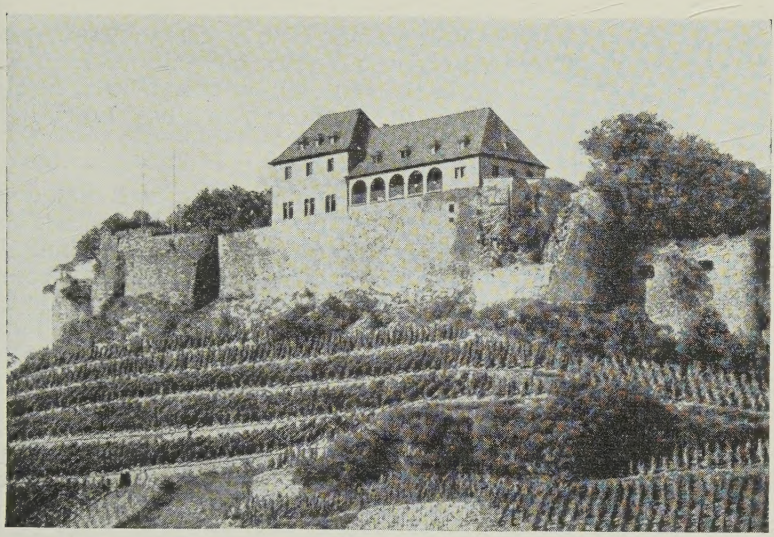
"WORLD CONGREGATIONALISM"

This issue—We regret that there has been a little delay in the dispatch of this issue owing to the prolonged printing strike in England.

Next issue—It is hoped that the January, 1960, number will be available before Christmas. It will probably contain the following articles.

United Church Constitution—An outline of the proposals.
One Year for Christ—An account of this remarkable youth movement in Sweden.
Inyati—The story of 100 years of Christian service in Rhodesia.
Coloured Churches Must Move—One of the effects of apartheid in South Africa.
Congregationalism in British Guiana—The story of 150 years.
An English Minister in Germany—Church work in the Palatinate.
Refugee Story.
Lay Preachers.

Subscriptions—Please look at page 10 and send your subscription for 1960 as soon as possible to the appropriate place.



LAYMAN'S CASTLE

THE CHURCH AND THE WORKER IN GERMANY

Norman Charlton

Ebernburg is a delightful village nestling snugly under the cliffs and hills through which the beautiful Nahe winds its way to the Rhine at Bingen. It is one of the finest wine-producing areas in Germany, and everywhere one sees the vineyards rising steeply in terraces. The "Burg" or castle stands on the summit of a great outcrop of rock which rises sharply to a height of about 300 feet above the river. From its ample terraces there are wonderful views of an amazing variety—towering cliffs, snug little villages, rolling hills clad overall with green vineyards, and the neat little town of Bad Munster. Down below in the valleys can be seen the railway lines and the roads, looking more like a child's playthings than anything real.

The Burg and the village of Ebernburg are very old. About the year 1500 the Von Sickengen family took over the castle, and four years later Franz Von Sickengen became the head of the family. He was a firm supporter of Luther and the Reformation. In this castle Luther

took refuge for a time when his enemies were seeking to destroy him. The first Reformed Service to be held in Germany, with the Scriptures read in German, was held in the little village church here. Martin Bucer was also a guest in this castle for a time—so it has historic links with the Reformation in England.

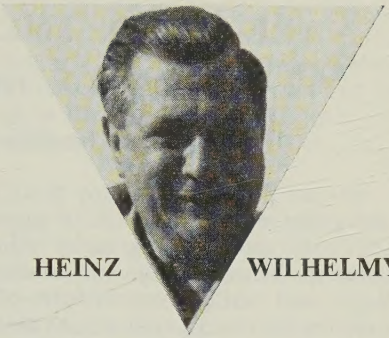
It will be seen that the district and the people here played an important part in the Reformation, and the spirit of independence and freedom has lived on in the hearts of these sturdy Palatinate folk. In the early years of last century there was a movement from the people, not from above, but from the people themselves, towards a United Church. So in 1818, the Lutheran and Reformed Churches of the Palatinate came together and formed one united Evangelical Church of the Palatinate. And the Church has remained united, in spite of external pressures exerted from time to time.

After the last war the Men's Work of the Palatinate Church had to be restarted from nothing. No more important decision was taken than that of taking over the partly-ruined castle of Ebernburg. Battlements destroyed in the war were rebuilt. With the aid of generous American gifts practically the whole place has now been restored. And here on this historic site there is being carried on a work which is both imaginative and exciting.

The main purpose of Ebernburg today is to provide a Conference Centre where men and women may come together to learn more about the Protestant Faith and its application to the world in which they live and work. Some portions of the buildings are leased as a restaurant and this helps to bring in a useful income, but throughout the summer there are conferences for workers and family conferences in which all kinds of families are brought together in fellowship to discuss family problems and attempt to solve them through the application of Christian principles. Men and women from all corners of the country are brought together in these weeks of fellowship.

Some of them are not churchgoers; indeed in some cases they are bitter and hostile critics of the Church. Here at Ebernburg they live in fellowship with Christians and the leaders of the Men's Work—the Rev. Heinz Wilhelmy and Herr Gerold Metzger. They are free to express criticism of the Church, and, what is even more vital, they are able to hear the Church's point of view put forward by these leaders. In Heinz Wilhelmy they are confronted by a man of great mental and spiritual capacity, a man who understands more fully than most the complex and vexing social and political problems of modern Germany and Europe, and, above all, a man whose grasp of the fundamentals of

the Gospel matches all his other qualities. Herr Metzger, too, is a man of great ability, and as Manager of the Men's Work office and Administrator of the Ebernburg Estate he is using his great gifts in the service of Jesus Christ and His Church.



HEINZ WILHELMY

Metzger and Wilhelmy visit numerous industrial concerns and are welcomed as friends. Through their contact with personnel and welfare managers they are brought into touch with men and women facing great difficulties, and some who are violently opposed to the Church. Such men are sent by their firms to Ebernburg, where they are free to express themselves quite frankly. Only in a few cases have such men left a Conference—as they are free to do. In a great many cases such men have been brought to a real understanding of what the Church is trying to do in the modern situation in Germany.

Another happy feature about these gatherings at Ebernburg is that ministers from the Palatinate Church are invited to meet with working men of all types and be brought to a real understanding of what such men are thinking and saying.

By invitation of the United Protestant Church of the Palatinate parties from England have visited Ebernburg each year from 1956, and shared in conferences there. In 1956, when the theme was "The Church, the Worker and the State," the party consisted of one minister and three laymen; in 1957, when the theme was "The Worker in the State, in Industry and the Church," there were three ministers, and nine lay men and women; in 1958 the subject was "Automation," when the party stayed on also for a Teachers' Week and then a Family Week. This year two parties visited Ebernburg from England—one again to study Christianity and Industry; the other, a party of school teachers, shared in a conference on Education.

The Rev. Norman Charlton is a Congregational minister in Leeds, England; is Chairman of the Industrial Group of the Life and Work Committee of the Congregational Union of England and Wales; and has participated, usually as English leader, in all these conferences at Ebernburg.

ARE WE IN THE MAIN STREAM?

THE CHALLENGE OF THE YOUNGER CHURCHES

Chandran Devanesan

We are not going out any more into the loose ends of the earth. We are going out to the ends of an earth which is becoming bound together through the progress of industrialisation, through the sharing of common ideas, through the coming into existence of certain common hopes and certain mutual fears of destruction. We must at the same time realise that though we are moving towards Wendell Wilkie's "One World," we are still living in different worlds, that in this world of ours there are many worlds.

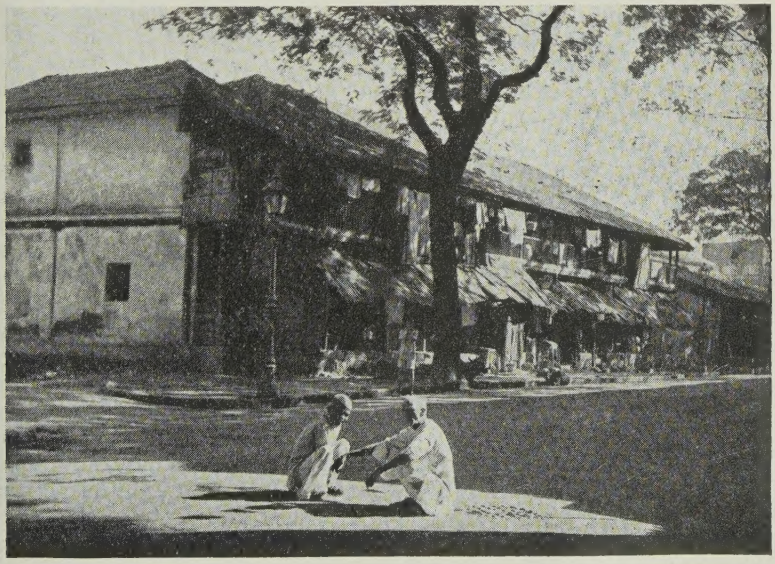
I would like you to come with me for a moment into the world of the younger Churches, the revolutionary world in which we live. We are living in the shadow of great and recent events. We are living in the shadow of the fact that since the last great world war 800,000,000 people have been liberated in Asia. If you draw a line from Karachi to Tokyo and then festoon it with the countries that would hang from it, in this area, which is one tenth of the world's surface, lives one half of the world's population. Every fourth man in the world is a Chinese. Every seventh man in the world is an Indian. It is with these people that the younger Church has to live. It is to these people that the young Church has to say something.

There is a story told of a machine which arrived in a small country in Asia. The customs official would not admit it, because on the machine were the words "1,000 revolutions per second." He said: "Thank you; we have enough revolutions going on in our country already. We do not want any machines to come and make more." And yet that is what is happening in the life of the peoples of Asia and Africa—and it is the machine which has done it. As Dr. Kraemer has said: "It is the machine which is at the seismological centre of the earthquake which is shaking Asia and Africa."

When I look at the Church and when I look at our missionary societies, the man who comes into my mind is a highly intelligent Indian Communist, educated at Eton College in England, and who then went to Trinity College, Cambridge, where we were contemporaries and disagreed on many points and yet were friends. When Mohan returned to India he put me to shame by taking a job at thirty rupees a month for the Communist party and living in a dirty, evil Bombay slum, there to spread his gospel. I went to see Mohan, and

as we sat together in this slum he turned to me and said: "Do you as a Christian feel you are living in the main stream of India's life?" That is the question which the younger Churches have to confront today. Are we living in the main stream of our country's life, and is our missionary connection helping us or hindering us in our desire to stand in the main stream of India's life and to bear witness to Jesus Christ?

I would like to give you something of the dimensions of the challenge which the young Church faces. So many of our church historians from Harnack onwards have quoted to us the testimonial to the early Christians that they outlived, outloved and outlaughed the pagan world. That is what we are called to do, not to a pagan world of Nero and Calligula, but a pagan world which also has for its heritage Plato and Aristotle, Marcus Aurelius and Epictetus. Can we as Christians in the younger Churches outlive, outdare men who live for their countries, men like Nehru, Nasser, Nkrumah, Jomo Kenyatta, Nu? Can the younger Churches produce men of leadership that is as relevant to their situations as these men are? Can we outlove as Ghandi, who chose a martyr's death? Have we a laughter greater than the laughter



A Bombay Slum

which comes to them when they see the building of great dams, and the water flowing into parched fields and as they struggle to right the economic basis of their national life? Can we outthink the men that are being thrown up in these countries? Have we of the younger Churches produced a single theologian who could compare with a Radhakrishnan or a Sazuki?

You see, in Asia, in Africa we can no longer claim to be pioneers. Wherever new national states have arisen, the State is now the saviour, proclaiming salvation to the people, offering them the hope of justice in the future. And when I look at this turbulence, this turmoil, often I ask myself: Where is the Church in all this? Where is the Mission in all this? Is there not a danger that we shall stick in our mission compounds, and that these fast-flowing floods of change will pass us by, leaving us stranded high and dry, an irrelevancy, a tragic irrelevancy in the situation?

So it is against this terrifying background that we turn to you, sometimes in friendly criticism, but also with an appeal for help. I will try to suggest one or two things that are uppermost in my mind.

It is said that an Indian who was in London and saw St. Paul's Cathedral for the first time said: "Is that one of the churches of the London Missionary Society?" I think there is a degree of truth which we can see behind the naïvety of what that Indian said. Of course, St. Paul's ought to be part of the London Missionary Society, of the society of Christians who live in the great city of London. Every church ought to be part of the missionary movement. So we would appeal to you to integrate your missionary societies more and more into the Church, so that the missionary society is not a symbol of what is not in the Church. I think that our missionary bodies have to fight a dualism within the Church—the one which sees it right to send missionaries to Africa and Asia, but at the same time will not receive the converts made there into their midst. It is not the missionary who is always to blame for what goes wrong on the mission field. A very fine Buddhist woman I know was confronted by two American missionaries who said: "Would you like to know the reconciling love of Jesus Christ?" And this normally gracious woman snapped back at them: "Go and tell that to the people who refused permission to Arthurine Lucy." Now the Americans are a nice people, and this happened to be a contemporary event. She could have picked her examples from Australia or from many other countries where individually people are nice and yet where their collective social system makes it very hard for people of the wrong colour of skin.

Then we get dismayed that sometimes these younger Church lands

are preventing the coming of missionaries. What would happen if we tried it the other way round? How many churches here would accept Indian or African missions, as we are still accepting non-Indian missions? How many churches here would accept even a youth worker?

Secondly, one would appeal against the disunity which spreads from here to us over there. It is bad enough that we used to have Swedish Lutherans, Southern Baptists, English Methodists. But now we are being further sub-divided by Tent missionaries, who call Christians to become Tent Christians, because tents were relevant in some parts of the United States.

Coming to the question of leadership—we know that missionary bodies do recognise that there should be a transference, that there should be a growth of indigenous leadership, and yet so often it is slow because there is fear of the educated Asian and the educated African. The more a church is based upon a rural population the slower it is for leadership to develop. And so I would appeal to you to recognise the growth of cities in Asia and Africa. It is in the city that the revolutionary forces live. It is here that live the classes that are changing the face of Asia and Africa. If we have no gospel for them, if we have no mission for them, if we stay in the villages, then we will not have a church leadership adequate to our situation.

So also in the realms of culture. It is true that we cannot do things as the Audio-Visual Aid boys, but the Indian Audio-Visual Aid boys have beaten us to it. The second largest movie industry in the world is the Indian movie industry. We have got to get Christianity and the teachings of Christianity to the cultural renaissance which is going on in our countries.

I would, of course, be saying very different things to an Indian audience, but to you I want to say this. Naturally we are grateful for all you have done for us in the past. Do I not know what the American Board has done in Ceylon and in South India? Of course I know what they have done. But we cannot live for ever on the sentiment of gratitude to donors. Partnership introduces many strains, many difficulties into our relationship, but it makes our fellowship more meaningful, much more real.

So let me conclude with the words of Amsterdam, 1948: We mean to stay together. We the younger Churches: you the older Churches—we must stay together in this troubled, difficult world. We need your help; we need your sympathy; we need your understanding, your love,

your prayers. And we hope, we humbly hope that you need us, too, poor earthern vessels though we be. We hope that to love us is not to you just a duty, but also a joy.

This address, very slightly abbreviated, was given at the I.C.C. Assembly in Hartford in July, 1958. The Rev. Chandran Devanesan is Professor of Church History at Madras Christian College, India.

WORLD CONGREGATIONALISM

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Please send if possible by the end of November, using the form enclosed with this issue of World Congregationalism.

UNITED CHURCH IN PAPUA

Paul C. Parkin

Union between the Presbyterian, Methodist and Congregational Churches in Australia has already reached the stage when it seemed wise to form some churches where the three denominations could work together. So at Alice Springs the word Presbyterian was crossed off the board of the famous Flynn Memorial Church (Flynn was the founder of the Flying Doctor service to the Outback), and the word Methodist removed from the church at Darwin, and the title "United" placed there instead.

Here in Port Moresby (the capital of Papua, the Australian administered part of New Guinea) the only representative of the three Churches was the Ela Protestant Church, belonging to the London Missionary Society, where the district missionary, already with a full-time job among the native people, conducted a service for Europeans on Sunday morning. This had been satisfactory when the European population pre-war had been 400, but now it has grown to 5,000 and more pastoral work was obviously necessary. So the Ela Church approached the United Board of the three denominations with the suggestion that it should become another United Church.

The situation here was different from the other two. There was only the Ela Church itself (the oldest building in Port Moresby), which with the site the L.M.S. handed over. Money was needed to construct a manse and church building at the new suburb of Boroko, where half the population of the town now lives. The three denominations co-operated to find the capital and to support the pastorate, as its income was inadequate.

The Congregationalists were asked to nominate a minister, and I was inducted in February, 1958. A manse has been constructed at Boroko, a very comfortable and attractive home. Underneath the manse is the church, with a seating capacity of about eighty. In the morning at Boroko we have a native service in the local trade language, Sunday School, and a service in English. In the Ela Church there is morning Sunday School, a service in simple English, mainly for natives, and in the evening our best attended service, when we worship surrounded by plaques reminding us of the contribution made to this land and to the Kingdom of God by such men as James Chalmers and Dr. William Lawes.

Port Moresby is the administrative centre of the Territory, and most of the people who worship with us belong to the Administration.

Many of them are single people living in hostels, which make no provision for community life. They have three months' leave every twenty-one. Few of them regard themselves as permanent residents, which gives a general atmosphere of instability. On the credit side, however, is the organising ability which such people bring to the life of the church.

It is only eighty years since the L.M.S. began its work along this coast, and that is a short time in which to change the way of life of a people untouched by civilisation, whose lives were riddled with fear and superstition and whose chief occupation seemed to be fighting. Much has been done by the missions and by education. Last year the Australian Government spent £12m. in the country—from which it gets no return at all!

Here in Port Moresby the population is very varied. There are the Europeans—dedicated people, both missionaries and employees of the Administration, and those who are here for what they can get. There are people who belong to Hanuabada, the big Papuan village in the area, and who are dependent on what they earn in the town as clerks, shop assistants, drivers, teachers, and house-boys. Many are unemployed and unemployable. There is a limited number of skilled jobs, and class consciousness makes them prefer to be unemployed clerks rather than employed labourers. This also means that unskilled labour has to be imported—uncivilised natives from the bush, some even with a background of cannibalism.

These are the people among whom this United Church is to work.

If it is established it will be something of a miracle. For our job is not just the blending of three denominations, but the plending of European and Papuan, untutored savage and sophisticated student. Even within the Church frequently we find that we have little in common but Christ, and the job of holding together when language, culture and custom are pushing apart is tremendous.

There is a wonderful opportunity for dedicated Christian people in this town. There are good, well-paid jobs in the Administration and in private enterprise. If Christian people, determined to give and not just to get, would bring their abilities towards the solution of the enormous problems confronting this town, it would be a move of incalculable importance.

Incidentally, if you can tell me where I can lay hold of £50,000 for the erection of two church buildings and a well-equipped Community Centre, I would be grateful. All three are urgent necessities.

The Rev. Paul Parkin is an Australian, trained for the ministry in part in England. This is his second pastorate.

THE CONGREGATIONAL WORLD *cont. from page* 28

The death took place in April of Miss Anne L. Buckley, former editor of the *Congregationalist* and associate editor of the *Missionary Herald*.

Dr. Daniel Bliss, Secretary of the American Board, has been awarded the Gold Medal of Merit by the Republic of Lebanon.

Dr. William K. Newman has been appointed general secretary of the Board of Home Missions and head of the pension boards and ministerial relief work. He succeeds the Rev. Dr. Frank J. Scribner. Dr. Newman, a lawyer, has been secretary of the church building department.

Rev. James H. Lightbourne, Superintendent of the Rhode Island Conference, has resigned to take a pastorate in Pennsylvania.

Twenty-five heifers, contributed by New England Congregational churches, were sent to West Germany in May as part of an inter-faith project to help needy refugees.

Dr. Alford Carleton recently attended the first official assembly of the East Asia Christian Conference and visited American Board mission in the Near and Far East.

The proposed Constitution of the United Church of Christ was considered at Oberlin in July. It was referred back for further consideration and is to be presented again for approval at a postponed session of the Synod to be held in mid-1960.

Wales—It has been decided to unite the two Congregational Theological Colleges in Brecon and Carmarthen to form a United College in Swansea.

WE BELIEVE . . . . . .

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death,
and reconciling the world to himself.

He bestows upon us his Holy Spirit
creating and renewing the Church of Jesus Christ.
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him! Amen.

A MODERN TESTIMONY OF FAITH

Helen Huntington Smith

At the Uniting Synod of the Congregational Christian and Evangelical and Reformed Churches in June, 1957, a Commission to Prepare a Statement of Faith was chosen—fifteen pastors, theologians, laymen and laywomen representing each denomination. "The Basis of Union," which has been the guiding document toward union, has these instructions which were important in defining the task before the Commission: "The faith which unites us is the faith set forth in Scripture and expressed in the ancient ecumenical creeds and confessions of the Reformation. . . . This faith we are in duty bound to express in words of our time as God gives us light." The Basis of Union explicitly says that the new statement "shall be regarded as a testimony and not as a test, of faith."

In the light of this mandate the Commission set to work, first to study the historic covenants and confessions, such as the Heidelberg Catechism, the Augsburg Confession, and more recent testimonies, the Batak Creed from Sumatra, the Confession of the United Church of South India, to mention a few. These lines from the Savoy Declaration of 1658 represent the Congregational tradition and were ever present in our work together:

> "The Spirit of Christ is in himself too **free,** great and generous a Spirit, to suffer himself to be used by any human arm, to whip men into belief; he drives not, but **gently leads into all truth,** and **persuades** men to **dwell in the tents of like precious Faith;** which would lose of its preciousness and value, if that sparkle of freeness shone not in it:"

Whereas many of the earlier confessions arose out of struggles against heresies, this time the two uniting Communions felt under compulsion to declare the nature of the Christian faith which has led us to this important juncture in our histories.

Following the study of historic statements, each member of the Commission was asked to try to write a statement of faith which would seek to express not his own faith only, but also the convictions of the Church. The discipline of finding right twentieth-century words easily understood, yet at the same time appropriate and beautiful for use in worship services, was exacting.

There was also a long debate about the form which the statement should take. Many desired the triadic pattern, with successive articles on the Father, Son and Holy Spirit. Much time was spent on this form, but when the first draft of the statement now presented was read, the Commission immediately sensed that this voiced our faith in words, fresh, relevant and provocative. Beginning with the creation in Genesis and working up to the doxology from the Revelation, this was the

glad, triumphant testimony to God's mighty acts that we were seeking. The use of verbs, most of them in the present tense, gives it dynamic expression, appropriate to the mood of our day.

Dr. Roger Shinn, a theologian of the Evangelical and Reformed Church, was the author of the final draft, and to him goes the credit for the simplicity, freshness and "singing" quality of the statement. Yet it is the result of the work of the total commission and in all of the vigorous discussions there was never a division by Communion. In Dr. Shinn's own words, "There *is* a Christian faith which unites us despite our diversities. That truth has been discovered many times in centuries of history. But every new discovery of it is cause for gratitude and wonder. Some of that gratitude and wonder have entered the United Church of Christ through its efforts to witness to the faith."

The Statement was considered at a meeting of the General Synod of the United Church of Christ in Oberlin, Ohio, in July, and with some slight verbal modifications it was then unanimously approved. When this was done by upstanding vote the meeting spontaneously broke into the Doxology. The Statement was then read aloud by the whole company, and there were very few dry eyes. The vote was "to approve this Statement of Faith as a testimony of that faith commonly held among us." "It is now submitted to Synods, Conferences, Associations and Churches for their approval and use. We encourage the use of the Statement in congregational worship, in private devotions and for purposes of study." It was *the* high moment of the General Synod when this was approved.

Miss Huntinton Smith is Director of Women's Work of the Ohio Conference of Congregational Christian Churches, and a member of the Executive Committee of the I.C.C.

THE ORDINATION OF WOMEN IN SWEDEN

Greta Bredberg

The problem of the ordination of women has attracted considerable ttention in Sweden. Pamphlets, newspaper articles, conferences and iscussions in recent years have shown great divergencies in interpretaon of the Bible and particularly in the understanding of the ministry.

The question was first raised many years ago. In 1923 an official ommittee formulated proposals recommending the competence of omen for the ministry. All the church chapters rejected them, lthough it had been made plain that no woman candidate would be nposed on a parish which did not want a woman minister. The State hurch did, however, show a real desire for increased service by omen in the Church. In the Church Congress of 1938 Bishop Manfred jörkquist brought forward a motion asking the Government to study e possibility of a new order for women within the State Church. his was to be a special order, not involving ordination to the ministry, hich was not considered.

Still more decisive was the next step. In the Riksdag (Parliament) in 946 the Rev. J. W. Johnson proposed that consideration should be iven to the competence of women for the ministry or to the creation f a new order for them in the Church. The Government immediately ppointed a commission of fourteen experts of different groups and olitical views. The Free Churches were asked to present a memoandum, and the final report contained a supplement showing that everal Free Churches allowed women to teach and preach, and that e Swedish Mission Covenant Church already approved the appointent of women ministers in full status.

The official report was presented in 1950. The majority, with the airman, the late Bishop Torsten Bohlin, recommended the cometence of women for the ministry. A minority, however, proposed a ecial order for women. This office would include the cure of souls, unday school work, social work and so on, for which they would ceive training and ordination. But they would not be permitted to onduct the Liturgy or the Communion service. Their title would be kyrkokurator" (minister's assistant). This new order would bring gether all existing offices, including that of deaconess. Reference was

made to the office of deaconess in the Church of England, which provides theological training. (The possibility of a critical situation with the Church of England was often quoted in arguments against ordination to the ministry, there being a Communion relationship between the two Churches.)

The bill was widely and fiercely discussed by many institutions, ecclesiastical, public and municipal. Most of the theologians and churchmen were opposed to it. But, as earlier, some were in favour, and the laity in particular supported full ordination for women. The Church of Sweden is a State Church and dependent on the State in matters of this kind. The Government was not interested in a special order, and so the majority report was decisive. The Church Synod has a right of veto, however, and exercised it in 1957 to prevent the reform.

In 1958 the Riksdag reaffirmed its decision, and the Synod of that year, having studied the matter again, gave its sanction to the act. So women are now eligible for the ministry, though as yet none has been ordained.

This issue has, however, deeply divided the State Church. A group headed by Dean G. A. Danell and Bishop Bo Giertz strongly opposes the decision by appeal to the Bible. To Freechurchmen their arguments do not seem to be based on real faithfulness to the New Testament as a whole. They are ritualists who oppose women as "priests." But they have made it very difficult for young women theological students and persons like the well-known Margit Sahlin, B.D., Ph.D., who was ready for ordination. They do not want to divide the Church still further.

The attitude of the Bishops is also important. Some are willing to ordain—the Archbishop has accepted the competence of women. But a Bishop has the right to refuse to ordain, and some would do so. The Bishops have, however, agreed to discuss the situation.

The Swedish Covenant Church has accepted women ministers since 1950. Their calling is agreed and they have received training, though only a few are settled in pastoral work. We believe that they have a valuable contribution to make in our time and in modern communities. We are glad that we have been led by the Grace of God to make this possible.

Mrs. Bredberg is the wife of the Principal of the Theological Seminary of the Mission Covenant Church at Lidingö. She was a member of the Government Commission to which she refers.

ENGLISH YOUTH IN COUNCIL

Norman F. Perry

From the beginning it is necessary to recognise that Congregationalism in England has no national youth organisation giving name, shape and direction to what is done in the local churches. Nor is there any uniform pattern of work done in the churches, which have a great variety of youth groups—clubs, fellowships, guilds, study groups, Scouts, Guides, Boys' Brigade, etc. This is both our strength and weakness. It is our strength because each church has full and free responsibility to decide and act in terms of its own local situation and needs. It is our weakness, because where that responsibility is not accepted little is done and little can be done. Again and again we have looked at the whole matter and decided that the advantages of this variety outweigh the disadvantages. What we have tried to create, therefore, has been a sense of unity in this diversity.

The Congregational Central Youth Council was formed as recently as 1948. It is a self-governing body, with young people as its officers, and its membership composed mainly of delegates from the County Youth Councils which exist in nearly all counties. It has, however, also a direct and happy association with the Youth and Education Department of the Congregational Union of England and Wales. The Executive Officer of the Council is the Secretary of the Department, his services being of a pastoral, informative and advisory nature. At the same time the Council appoints a representative on the Committee of the Department. This liaison has proved effective and harmonious, and has resulted in a valuable contribution being made in both directions.

The Council meets once a year for a long week-end. Its business is done in the setting of a study-theme carefully chosen for its relevancy to the current needs of young Congregationalists. The addresses and group findings on the theme are then made available for local conferences and meetings. The delegates also in turn represent the Council to local youth groups as visitors and speakers.

The existence of the Central Council has stimulated the development of local youth councils in counties and districts, and service is made possible which isolated individuals and churches could not render by themselves. Training in lay preaching, in youth work and children's work, work camps for needy churches, the care of handicapped and aged people, are examples.

The needs of the varied groups for programme material has led to the establishment of a Programme Planning Helps service in co-operation with the Youth and Education Department. Regular guidance is given by means of study-group outlines on current issues, on Bible themes, on church life and work, as well as suggestions as to social activities.

The Council is obviously making a contribution to the churches. A not inconsiderable number of young people who have caught a vision in the Council and received some training through it are now young ministers or students in theological colleges. Others are to be found fulfilling a real "call" in various other vocations. Ex-Council members in increasing numbers are to be found serving the churches as deacons and leaders. And there is a breaking down of isolation and the sense of loneliness between churches because these young people have found fellowship with one another.

Barbara Brown

I do not normally suffer from sleepless nights, so that when I lay awake for two whole nights on the second occasion that I was a delegate to the Congregational Central Youth Council meeting, I began to realise that there was a reason for it. In fact I was struggling with the problem of what I should say if anyone wanted to nominate me as Secretary. How would I face the folks at home and in my County if by some miracle I was elected, because I already had far too much to do?

In this way God called me to be Secretary of the Council and, whilst it still seems to me a cause for wonder, yet in the setting of the Council it seems quite matter-of-fact. Here, we are expectant; we are not really surprised when God speaks to us and chooses our way both individually and as a Council. We are met together consciously to seek His will and to resolve to do it—why therefore should His Spirit not be at work amongst us?

It may seem a sad reflection upon some of our Churches that such an expectant gathering is a surprise to a number of young people each year. This should not be outside their experience, for most of them are Church members and each Church should be a listening community. Yet there is no condemnation, only thankfulness, when we hear of Council members who manage to convey the listening attitude to their Churches and local Youth Councils.

The deepening of the spiritual life of many individuals, Churches and Youth Councils is perhaps the most important product of Central Council, for where there is new vision there will surely be renewed action.

For the first time the Council was this year given a "Survey of Provincial Work" throughout England and Wales. The information provided for this report proved to be an inspiration, for we found Youth Councils active in a wide variety of ways. In many places children and old people are cared for and hospitals are visited. One group has worked at a leper colony and one or two Councils have "adopted" refugee families, sending them parcels and letters.

Through the Central Council we become keenly aware of the unity of all our work, and this is reflected in a special concern for the small and the "isolated" Churches, who do not always realise the joy of becoming active members of the wider family of Congregationalism. Many Youth Councils have lay preaching teams, and opportunities are made to meet the people of the Church. Work camps are held where hard labour is enjoyed in an atmosphere of fun and fellowship, and Churches are renewed in fabric and in spirit.

Throughout the country a desire for co-operation between the denominations is rising with new intensity, and we confidently expect that as a result of this year's theme: "One Lord, One Faith, One Church," new contacts will be established and new understanding gained.

In all these things we sense a spirit not only of expectancy, but of success. We are deeply grateful for the wisdom of those who have gone before us in the twelve years of the Council's life, and we are continually seeking new ways in which to serve the Lord of the Church.

We were humbled and challenged to hear the Rev. Whatley White say in his "Charge to the Council" during our closing service at Whitsuntide this year: "Now I can rest in peace, for I know that the future of the Church is safe in your hands." We dedicated ourselves anew to that future and resolved that our Councils and youth organisations should continue to play a faithful part.

The Rev. Norman Perry is Youth Secretary of the Congregational Union of England and Wales. Miss Barbara Brown is Secretary of the Central Youth Council.

THE HOUSE THE CHURCH BUILT

For one out of five Canadians, the United Church House stands as a sort of symbol of their Church's strength, growth and future. It is the co-ordinating centre for the life of the 7,000 United Church congregations from Newfoundland to Vancouver Island.

The United Church of Canada's new headquarters building in Toronto's north-end business area is a stark contrast to the old, grimy Wesley Buildings on Queen Street. It is ultra-modern, bright and air-conditioned. The nine-storey building accommodates offices for all the church boards, departments, and the General Council. There are meeting places for the numerous committees and a spacious boardroom.

One of the features of the $1,750,000 structure is the beautiful chapel just inside the front door. Built into one wall are stones from historic Methodist, Congregational and Presbyterian churches.

The new building was dedicated by the Rt. Rev. Angus J. MacQueen, the Moderator, on June 10, the 34th anniversary of Church Union. The address: 85 St. Clair Avenue East, Toronto 7, Ont.

CONGREGATIONALISM IN BRAZIL

It was in May, 1855, that Dr. Robert Reid Kalley and his wife landed in Rio de Janeiro and began meetings with a small Sunday School in the city of Petropolis, the summer capital of Brazil. They were not the first to preach the Gospel in that vast land. Both French and Dutch Protestants had made attempts to settle in Brazil during the sixteenth and seventeenth centuries, but no traces of their work remain, apart from a few substantial churches built by the latter in N.E. Brazil, and now used by the Romanists.

From about 1830 British and German chaplains laboured among the colonists of their own countrymen, but, as far as is known, no attempt was made by them to evangelise their Brazilian neighbours. The American, and British and Foreign Bible Societies had begun to circulate the Scriptures, principally through Christian businessmen; but it is calculated that up to 1854 the total number of copies sent into Brazil cannot have exceeded 2,500.

Dr. Kalley had left England in 1834 to serve as a medical missionary in China. The illness of his wife, however, compelled them to disembark at Funchal, in the Portuguese island of Madeira. There he found a virgin field for missionary work. Its very success, however, provoked so much opposition that he was forced by the Romanist authorities to flee for his life.

After some years in other fields Dr. Kalley was drawn to think of Brazil. His stay in Madeira had given him a knowledge of the Portuguese language and people: he was impressed by "the deplorable spiritual destitution" of this vast empire. And so with his second wife he landed in Rio in 1855.

He soon gathered an active band of workers, including some from Madeira, and their faithful witness met with a ready response in widening circles. Again there was active opposition from the Roman Church which both stimulated dangerous riots and appealed to the Government to suppress this movement. But this time Dr. Kalley received assurance from no less a person than the Emperor that everyone in Brazil would have perfect liberty to worship God according to his own conscience.

Dr. Kalley laboured in Brazil for twenty-one years before he retired. By that time the Gospel message had been carried widely over the country. The first Brazilian had been trained for the ministry at

Spurgeon's College in London and had been ordained. And several missionaries from the United States were working in Brazil.

After Dr. Kalley's retiral the mother-church in Rio de Janeiro, known as "Igreja Evangelica Fluminense," carried on his missionary work with vision and fervour. Churches all over Brazil's Federal District came into being, as well as others in the neighbouring State of Rio de Janeiro. Advances were made as far as the industrial State of Sao Paulo, while North Brazil was not forgotten. Workers came from the United States, and from Great Britain, stimulated by the "Help for Brazil Mission," the "Regions Beyond Missionary Union" and the "South American Evangelical Mission." These activities stimulated the formation in 1911 of the Evangelical Union of South America.

So far the churches had carried the simple title Evangelical and there had been no thought of forming a denomination. But now there was agitation for a name, and as the general form of government within the churches was Congregational, this name was finally adopted —though not without some opposition, especially from the mother church. The Congregational Church in Brazil is, therefore, a purely national Church, without any direct connections with Congregationalism in either Great Britain or North America.

The Congregational Union, however, represented only the churches in the Rio area. In the North and in the Sao Paulo area extensive work done by the Evangelical Union of South America led the churches to organise themselves into the Christian Evangelical Church of Brazil. In 1942 the two bodies came together under the title of the Union of Evangelical Congregational and Christian Churches of Brazil. The union has proved a great blessing, especially in the co-ordination of seminary work, extension and educational projects.

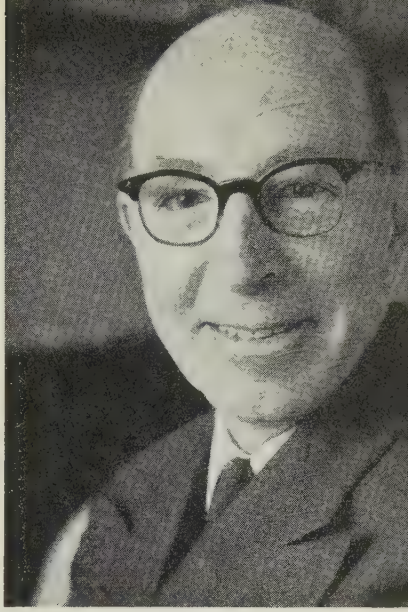
There have been ups and downs and several crises in the Union. But these are the natural growing pains of an expanding Church in an expanding country. There is room for missionary co-operation from Congregational bodies elsewhere, but it must be remembered that this united body is strongly biblical, conservative and Calvinistic in outlook, which is natural when one bears in mind the Romanist background from which the Brazilians have come.

This article is based on material written by Graham H. Johnson and Oliver M. Thomson, and made available by Raymond Dudley and Frank Short.

There is also in Brazil a fellowship of 110 *congregations known as 'The Congregational Church of Brazil". They are German speaking and are supported by the German Conference of Congregational Churches in the United States of America.*

VERNON MILLER

Leonard Heap



Last year Vernon E. Miller com-
leted twenty-one years of service as
General Secretary of the Congre-
ational Union of South Africa. As a
oken of its appreciation of sterling
ervice the Union enabled himself
nd his wife to take a holiday over-
eas, which they have spent this year
argely in England.

Mr. Miller was brought up in
arious manses in South Africa and
verseas before he became a doubt-
ess impish theological student at
New College, London. After two
hort pastorates in South Africa, he was elected Secretary of the Union.
Perhaps the appointment was a venture, for he was still a very young
man for such a post. One thing which reconciled the African people
f our denomination to him was that he was "the bald," possessor
f a prematurely shining pate, symbol of wisdom.

If anyone had any doubts about his ability to fill the office of
ecretary of a denomination whose inter-racial complexities are many,
heir doubts were quickly dissipated. In a remarkably short time he
ained a grasp of the affairs of the Union which was little short of
henomenal. He revealed a flair for interjecting in Assembly debates
he relative facts and figures with unfailing preciseness and certainty.
But that is only one side of Mr. Miller's worth; appreciation turns
nto affection when one considers the other side. For his unfailing
heerfulness and pawky humour have contributed more than he knows
o a denomination where friendliness and personal contacts mean so
much.

At one Assembly, quite early in his service, a spokesman pleaded
or the District Associations to see more of him. "We want him to visit
s, not because of his beauty," he said, and when the laughter had
ubsided, *"only"*; but because of the knowledge and wisdom which can
elp us in our difficulties." That was and is Vernon Miller.

The Rev. Leonard Heap is editor of the South African "Congregationalist."

"THE CROSS AND THE SCEPTRE"

Delegates to the Assembly of the International Congregational Council last year will remember the historical scenes presented on the campus of Hartford Seminary by the British delegates, and called "Here is our Beginning." They described the trials of the early Congregationalists in the reign of Queen Elizabeth from 1590-3.

The author, the Rev. Robert Duce, has now expanded the scenes into a full-length three-act play under the above title, and with his own church drama group presented it in April last in the hall of the new City Temple in London. The rebuilt City Temple was an appropriate place for this play, as it was established in 1640, and is only a quarter mile from the site of the Fleet Prison, where so many of the Elizabethan martyrs in the play suffered, and much of the play's action takes place within a radius of half a mile. Nearly 3,000 people came from all round London to see the production, which was described as "a stirring play which held an absorbed interest from start to finish," and was also highly commended by the professional theatre.

The play is published by Independent Press, London, for 4s. 6d., and can also be ordered either direct or through Pilgrim Press, Boston. It is valuable also for group discussion or play reading, and excerpts can be produced from it by permission of the publishers.

THE CONGREGATIONAL WORLD

ustralia—No name in Australian ongregationalism was better known more highly esteemed than that of e Rev. Dr. Edward S. Kiek. His dden death on April 26 while mak- g a rail journey has meant a great ss. English by birth, Dr. Kiek held vo pastorates in his home country efore leaving for Australia in 1920. here he served as Principal of Parkin heological College, Adelaide, for no ss than 37 years. He took an active art in the life of the churches and as President both of the Congre- ational Union of Australia and New ealand and of the Congregational nion of South Australia, of which tter Union he compiled a history. e also contributed considerably to eligious journalism. Our sympathy oes to his widow, the Rev. Winifred iek.

Australian Congregationalists also ourn the passing on March 10 of e Rev. R. B. Reynolds, Warden of amden Theological College, Sydney, om 1938 to 1947.

The Rev. Norman Watt, Secretary f the Congregational Union of Vic- oria, has been appointed Secretary of e Congregational Union of Australia nd New Zealand.

ritish Guiana—Mr. F. H. Pollard, a ember of the I.C.C. Executive Com- ittee, has been reappointed Chair- an of the Congregational Union.

The Rev. G. B. G. Fraser, Secretary f the Congregational Union has re- igned to take up special work in New ork. He has been succeeded by the ev. Pat Matthews, former Secretary.

anada — The United Church of anada plans to open 203 churches or hurch halls this year and 78 manses. f these, 64 church units and 29 anses will be for brand new pastoral harges. It is estimated that some 400 new churches and nearly 200 manses will be built from 1960-63. This indicates the amazing vitality of the United Church, which is growing more rapidly than the population of the country. When the Church is 39 years old it will have erected 2,368 places for worship and teaching and 894 homes for its ministers. The minimum stipend has been raised in this period from $1,250 to $3,350, with furnished house, travel and other allowances.

The Rev. Dr. John W. Grant has been appointed Editor-in-Chief of the Ryerson Press—of the United Church of Canada.

England and Wales—The death of Miss Edith M. Rawlings on May 19 after a long and painfull illness has caused widespread sorrow. Her service as Secretary to the Women's Committee of the Congregational Union had just begun to show results from her work and planning. Before this she had served with the London Missionary Society in China, spent four years in a Japanese concentration camp, rendered further service in Hong Kong, then as missionary secretary of the Student Christian Movement, with the Y.W.C.A., and the West Ham Central Mission. She joined the staff of the Union in 1957.

The Annual Assembly of the Congregational Union of England and Wales was held in May under the chairmanship of a layman, Mr. B. J. Hartwell. The Rev. Dr. J. Trevor Davies was elected his successor. Outstanding event was the enthusiastic acceptance of the Ten Year plan with the appointment of eight commissions —brilliantly presented by the Rev. Howard S. Stanley.

Miss Dorothy J. Biggs has been appointed Woman Executive Secretary of the Union as from September

21, and the Rev. Douglas A. Smith has been appointed Secretary with special responsibility for the Maintenance of the Ministry and Lay Preaching as from January 1, 1960.

The Chairman of the Union, Mr. B. J. Hartwell, has been honoured by Her Majesty the Queen.

Germany—The Evangelical Church in Germany has issued a Report of a Commission appointed in 1947 to hold conversations regarding Holy Communion. It is in the form of eight theses, representing the joint theological agreement of theologians of the Lutheran Reformed and United confessions within the Evangelical Church in Germany. This is a particularly interesting and valuable document in view of the Agreement as to Unrestricted Communion of Pulpit and Lord's Table between the United Protestant Evangelical Church of the Palatinate and the churches of the International Congregational Council. Typescript copies of an English translation can be obtained from the office of the I.C.C.

A minister has just sat his ordination examination in the Church of the Palatinate. He was an atheist until he became a prisoner of war in England, when his treatment at the hands of a Congregational family and the local Congregational fellowship won him into the Church. The friendship between the Palatinate Church and Congregationalism has been one of the reasons which led him to offer for service in the Palatinate, though he is not a Palatanian by birth.

Jamaica — The Rev. Stanford A. Webley, Secretary of the Congregational Union, has been appointed President of the Jamaica Christian Council. He is the youngest to hold this office. Mr. Webley is a member of the I.C.C. Executive Committee.

At the recent Assembly of the Union Mr. Leslie Thomas was re-elected Chairman of the Union for a second year.

Rhodesia—In October the Inyati Mission of the London Missionary Society will celebrate the centenary of its foundation. This is the oldest European settlement in Rhodesia, and among those taking part in the celebrations will be the Governor of S. Rhodesia and the Chief Justice of the Federation, a great-grandson of Robert Moffatt, the pioneer missionary. We hope to publish an article about this occasion in our January issue.

Scotland—The Assembly of the Congregational Union was held in May, with Miss Catherine M. Robertson as President, the first lay woman to hold the office. Her service is paralleled by that of Miss Helen Kenyon in the United States, Miss Hilda Small in New Zealand, and Miss Emily J. Solomon in South Africa.

South Africa—The Annual Assembly will be held in October. A colourful and most attractive and informative map of the churches of the Congregational Union of South Africa. Those interested may obtain copies for 3s. 6d. or 60 cents from Mr. C. C. Johnson, P.O. Box 4099, Johannesburg, South Africa—profits to the Union's fund to meet costs involved in apartheid.

United States—The death by accidental drowning occurred in May of Dr Ronald Bridges, former Moderator of the General Council and President of the American Board. He was the first lay President of the Pacific School of Religion, Berkeley, and was Religious Adviser to the U.S. Information Agency.

continued on page 13

THE INTERNATIONAL CONGREGATIONAL COUNCIL

The Officers

loderator:	The Rev. Russell H. Stafford, M.A., D.D., LL.D (U.S.A.)
ssistant Moderators:	Mrs. Douglas Horton (U.S.A.)
	The Rev. Hendrik J. de Kievid (Netherlands)
	Dr. H. Maynard Rennie, B.S., M.B., F.R.C.P. (Australia)
x-Moderators:	The Rev. Douglas Horton, M.A., D.D., LL.D., Litt.D. (U.S.A.)
	The Rev. S. Maurice Watts, D.D. (England)
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ssistant Secretary:	Miss Dorothy J. Biggs
reasurer:	The Rev. Arthur S. Wheelock, A.B., S.T.B., D.D (U.S.A.)
ssistant Treasurer:	Mr. Kenneth W. Thorndyke, M.B.E. (England)
linister Emeritus:	The Rev. Sidney M. Berry, M.A., D.D.

The Executive Committee

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he Argentine:	
ustralia and New Zealand:	The Rev. G. Lindsay Lockley, M.A., B.D.
razil:	
ritish Guiana:	Mr. F. H. Pollard
anada:	The Rev. Ernest E. Long, B.A., D.D.
ngland and Wales:	The Rev. Norman Goodall, M.A., D.Phil.
	The Rev. Daniel T. Jenkins, M.A., B.D.
	The Rev. Glynmor John, M.A.
	The Rev. John Marsh, M.A., D.Phil., D.D.
	The Rev. Howard S. Stanley, M.A.
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letherlands:	The Rev. A. M. van Peski
cotland:	The Rev. James M. Calder
outh Africa:	The Rev. Vernon E. Miller
weden:	The Rev. Gösta Nicklasson
Jnited States of America:	The Rev. Fred S. Buschmeyer, Litt.D., D.D., LL.D.
	The Rev. Fred Hoskins, D.D., L.H.D.
	The Rev. Harland G. Lewis, B.A., B.D.
	The Rev. Richard R. Neibuhr, A.B., B.D., Ph.D.
	The Rev. Henry R. Rust, B.A., B.D.
	Miss Helen H. Smith, M.A.
	The Rev. Alfred H. Swan, D.D., L.H.D.
o-opted:	The Rev. Leslie E. Cooke, B.A., D.D., LL.D.

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Relief and
projects
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IRELAND
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WALES
Union of Welsh Independents
SPAIN
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of Spanish Protestants (CCSC)
CANADA
United Church of Canada*
UNITED STATES
Congregational Christian Churches
MEXICO
Mexico Mission
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HAWAII
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Christian Churches
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of Congregational Christian
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